THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To be good requires an effort; it requires the girded loin and the burning lamp; it requires the soldier's armor and the athlete's nerve; but to be bad, to be treacherous, to be soft, to be lazy, to be impure—that needs nothing but the vainest, the silliest, the emptiest, the most degraded natures."—DEAN FARRAR.

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THE SACRAMENT OF THE LORD'S SUPPER.

WHEN the Savior instituted this sacrament just prior to His crucifixion, He simply reversed the application of a principle imposed upon the world since very nearly the beginning of the race upon this earth. The principle up to this time—the time of Christ—was the law of Sacrifice, symbolical of the great Atonement *to be* wrought. The Lord's Supper succeeds the Law of Sacrifice as a principle of commemoration of the Atonement which *has been* wrought. The law of Sacrifice was prospective in its nature; the Sacrament of the Lord's Supper is retrospective, both centering in the one great event. The first fulfilled its purpose and was done away; the second is now effective, and will remain until its purpose has been fulfilled.

As to the law of Sacrifice, it began with Adam as soon as he had been ejected from the Garden of Eden and deprived of the immediate presence of the Father. Adam's intimate association with God, and his perfect appreciation of His authority, produced in Adam unquestioning obedience, He observed the law without knowing in the slightest degree its purport. He had continued for a long time to offer the sacrifices commanded, when "an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou

shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." (Book of Moses 5:6-10, Pearl of Great Price.)

These sacrifices were to be made in the name of the Savior, in the hope of redemption. The emblems to be used were particularly specified and the manner of observance minutely imposed. It is important to note that deviations from the method prescribed were not tolerated, but were visited with disastrous results. The offering was to consist of "the firstlings of their flocks," (Book of Moses 5: 5.) "And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering: but unto Cain, and to his offering, he had not respect." (Gen. 4: 4, 5.) Cain thought it sufficient to make his offering in any manner that suited his convenience, so long as he sacrificed. If he had offered his gift properly, as God had prescribed, his obedience would have been rewarded, but as it was, he was severely punished. (Gen. 4.)

This was the beginning of sacrifices, which continued with scarcely any interruption until the coming of the Redeemer. It was revealed to the prophets on the Western hemisphere, of which the Book of Mormon bears record. Indeed, this law was observed by the colony which Lehi lead out of Jerusalem to the Western Continent. When Nephi and his brethren had returned triumphant from their mission to secure the brass plates of Laban, they all engaged in thanksgiving to God, "and they did offer sacrifice and burnt offerings to him." (I. Nephi 7: 22.) As with Adam and his family and all the patriarchs, so with Israel until Christ's coming, they offered this sacrifice with eyes looking forward to the meridian of time. The Nephites kept the law of Moses, but did not suppose that salvation came thereby. "And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore the law hath become dead unto us, [they were living above it—living up to a higher standard] and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins." (II. Nephi, 25: 24-26.) It is important that we know in what manner and for what purpose this law was kept until the time of the Expiation, in order to understand how the Lord's Supper is a supersession of it. Remission of sins was not obtained through its observance, but the

promise of redemption was made effective in those who believed, and obeyed.

As Christ's earthly ministry neared its close, He sat down with His twelve apostles to eat the passover. "And he said unto them, with desire have I desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you." (Luke 22: 19, 20.)

Many and various are the interpretations men have put on this plain and simple ceremony; many so utterly ridiculous that we wonder rational human beings could indulge in them. So long as God's authorized servants were in the flesh, enlightened by the Holy Spirit's rays, there was no confusion, but when evil men had accomplished their destruction, fables began to be believed. Men of assumed wisdom thought it a mark of erudition to attach hidden meanings to the otherwise plain words of the prophets, and gradually the laws were transgressed, the ordinance changed and the everlasting covenant broken.

The plain meaning of the Savior's words, coupled with the subsequent practices of the disciples, is that this sacrament was instituted as a means to the saints of receiving special blessings of a spiritual nature: to bring them closer in thought to Him whose blood had purchased their redemption; as a time to renew their determination to serve God. The full meaning of the ceremony and the manner of its administration is comprehensively set forth in modern revelation in the following words: "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his spirit to be with them." (Doc. and Cov. Sec. 20:27.)

The fact that the Latter-day Saints use water in most places instead of wine, may need some explanation here. In a revelation given through the Prophet Joseph Smith at Kirtland, Ohio, February 27th, 1833, are these words: "I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, *only in assembling yourselves to offer up your*

sacraments before him. And, behold this should be wine, yea, pure wine of the grape of the vine." (Doc. and Cov. Sec. 89: 4-6.) However, on an occasion, previously, when the saints were to assemble, and one of the brethren had gone to purchase wine for the sacrament of the Lord's Supper, the word of God came to the Prophet warning him against purchasing of the enemies of the Church, for all manner of schemes were plotted to bring about the death of Joseph and his people, and the presence of poison in wine bought of outsiders was hinted at. The words of the revelation are as follows: "Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore, ye shall partake of none, except it be made new among you; yea, in this my Father's kingdom which shall be built up on earth." (Doc. and Cov. Section. 27: 3, 4.) When conditions obtain where the pure wine can be made and preserved, all by the hands of the saints, pure wine of the grape, its use will be observed in the administration of the Sacrament.

It will be noticed from the references above, both ancient and modern, that the idea of remission of sins by virtue of this sacrament, is in no way associated. But so-called "Christians" since the Apostolic era have read that notion into it, until to-day many believe the main purpose of the Supper to be for regeneration and forgiveness. The record which St. Luke gives us, says that the Savior "took bread, and gave thanks, and brake it." He likewise took the cup and blessed it and gave them to drink, saying, "This do in *remembrance* of me." But plain bread was too ordinary to suit the pomp and show which the alleged successors of St. Peter some centuries later caused to be associated with the worship of God. Therefore, a departure was inaugurated and specially prepared wafers were made to take the place of broken bread. Herein was subverted one of the prominent features of the token —the broken body of the Lord. Some argue that it makes little difference how the ceremony is observed so long as the purpose is kept in view, but they would do well to study once more the ancient account of the rejection of Cain's sacrifice. The command was given to offer the firstlings of the flock, but Cain supposed that it mattered little whether the subject of the sacrifice be the firstlings of the flock, or the fruits of the soil, if only the offering were made. But he was sadly disappointed. So will they be who suppose that the ordinances of God's house may be performed in any way contrary to His express command.

(*To be continued.*)

For who knows not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings, to make her victorious; those are the shifts and the defences that error uses against her power; give her but room; and do not bind her when she sleeps.—John Milton.

FROM CHRISTADELPHIANISM TO MORMONISM.

READERS of the *Millennial Star* may feel interested in the circumstances that led the writer of the present article to become a "Mormon." The gospel has been compared to the wind, "it bloweth where it listeth, and no one knoweth the sound thereof." God has so many varied ways in reaching the human heart that no two experiences are alike. "The kingdom of heaven is not entered by force"—it is foolish to say that nature's secrets can be wrested from her, she will reveal herself only to those who study her. The same principle holds good in the spiritual world. "Seek and ye shall find, knock and it shall be opened unto you." God will only reveal His will to those who wish to do His will; but all in His own good time. As the wise man has said, "To every thing there is a season, and a time to every purpose under heaven." (Eccles. 3:1.)

I was reared in a school of religious thought that considered itself in no small degree, "the salt of the earth." The Christadelphians—Thomasites, or soul-sleepers, as they are sometimes called—is a sect which originated in America. It was founded by a Dr. Thomas, a medical gentleman of considerable ability, who abandoned his profession and devoted himself to religious studies and the furtherance of the new cult. There are many points in Christadelphian teaching in remarkable harmony with "Mormonism." Indeed, so much is this the case, that the writer is aquainted with many of this sect who have joined the Church of Jesus Christ of Latter-day Saints. They believe in one God. Like the Latter-day Saints, they insist that the Eternal Father is indivisible and one, that Jesus is His Son, miraculously begotten and exalted to a place at God's right hand; the Holy Spirit is the Divine influence or energy by which the Father is omnipotent and supreme. They believe man is mortal and is unconscious between death and the resurrection; there is no personal devil and no hell. They believe in baptism for the remission of sins, that Christ will come again and establish his Kingdom upon the earth and reign a thousand years, and then hand it over to the Father that God may be all in all.

This is a brief exposition of the creed to which I formerly subscribed. As will be observed, the nature of man, as taught by them, is in direct opposition to the generally accepted belief in human immortality. It seemed to me, as years advanced, a revolting idea that God, who is a God of love, justice and mercy should deny equality of opportunity to His children. This fact was painfully impressed upon me by sad experience. I lost a baby, and it was then that I first felt doubts arising, and experienced the poverty of a faith that could give no consolation in the hour of sorrow, for according to the gloomy tenets of Christadelphianism, there was no hope for those who died in an unbaptised state, and that death ended all. Those who have passed through the furnace of affliction best know the anguish of the human soul when death separates us

from our loved ones, but who can express the agony of those who sorrow with no hope. Since that time I began to let my fancy wander freely; doubts assailed me on every side. The old beliefs were being undermined, I began to lose faith in those things that I formerly held dear and sacred. In this unsettled state I could say with George de Romanes, "That the world looked cold and bare, and life was losing half its beauty and color."

About six years ago I made the acquaintance of the Latter-day Saints. Chance directed me to their meeting-place, and although I was pleased with what I there saw and heard, the impression was not sufficiently strong to produce any other effect. All this time I continued in fellowship with the Christadelphians, but I am afraid my religion belonged more to the head than to the heart. From my earliest years I felt interested in the occult. The phenomena of spiritualism is a fascinating thing, and as I had some power in that direction, my friends would have me to be a medium, though I denied all claims to such an unenviable position. I mention this circumstance as showing the extremes into which one can wander without God at the helm. I was like a ship without a rudder, tossed to and fro by every wind of strange doctrine, always learning yet never arriving at a knowledge of the truth. About two years ago I made the acquaintance of two elders of Israel, and after a conversation in which we exchanged views, I was delighted to find doctrines advocated which coincided in a remarkable manner with my own, and it is from that date that my conversion began. But there was much prejudice and error that stood in the way, and I battled hard and contested foot by foot the progress of truth into my soul. Like the Prophet Joseph Smith, I sent many a prayer to God to shed light on my troubled soul. What questioning of motives, what anguish of mind I suffered, what doubts and fears assailed me! The very name of "Mormonism" frightened me! What would my friends think? How could I stand before the ridicule and sneers of my associates? These were the feelings experienced by me in the transitionary period.

The first doctrine of the Church that appealed to my inmost nature was the immortality of the soul and the purpose of God in placing man upon this earth, though strange as it may appear. The doctrine of pre-existence did not find acceptance till sometime later. But the work was begun, and I felt powerless to resist the whisperings of the still small voice. I was led to see the justice and mercy of God in giving an opportunity to all His children to hear the good news of the kingdom, "that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8: 30, 39.) The cold barren belief of Christadelphianism gave place to this good news of Mor-

monism. Henceforth I sorrowed no longer as those who have no hope, but rejoiced in the knowledge that our absent darlings will see the Father's face and rejoice in the blessings of the everlasting gospel. I always felt the injustice of being punished for Adam's transgression, it was so unlike a God of love and justice that we should be punished for what we did not do, and so I found no difficulty in accepting the teaching of "Mormonism," welcoming it as consonant with reason, and the highest aspirations of my nature. I can but dwell briefly on those things that drew me to "Mormonism." The articles of faith presented to my mind the highest conception of God and His purposes. In many things they expressed my own sentiments, in others I had to yield a humble submission. They spoke intuitively to me, and made me a Mormon before I had realized it. I felt convinced that doctrines like these could only emanate from one source—from God. And so I rejoice in giving my testimony that Joseph Smith was a prophet sent of God to usher in the last dispensation, and that among the sons of God he has secured imperishable fame. His life and character have stood the most searching criticism. The memory of an Alexander, a Cæsar or Napoleon will pass away; but the name of Joseph Smith will endure for ever for he will be known throughout all generations as a Prophet of the Most High God. Since I became a Mormon I have had some interesting experiences. My former friends stand aloof and say I am surely wrong in the mind, the victim of a delusion, and that the devil has got me in his grip. That awful word "Mormonism" is sufficient to conjure up the most fearful shapes, but I feel calmly confident. I have put my hand to the plough and by God's grace there will be no turning back. My heart is fixed, I have an anchor of the soul sure and steadfast in the everlasting gospel. "He that believeth on it will never be confounded."

To those who would fight against Zion and the Lord's anointed, I can say with Joshua, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve. * * * But as for me and my house we will serve the Lord." (Joshua 24: 15.) May the Lord give me strength to hold fast the beginning of my confidence firm unto the end, for Christ's sake. Amen.—J. FALCONER PRATT.

ORDER.

Order is heaven's first law; a glorious law,
Seen in those pure and beauteous isles of light
That come and go as circling months fulfil
Their high behest; nor less on earth discerned
'Mid rocks snow-clad or waste of herbless sand;
Throughout all climes, beneath all varying skies,
Fixing for e'en the smallest flower that blooms,
Its place of growth.

JOHN MILTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 5, 1910.

AS FAR AS TRANSLATED CORRECTLY.

THE EIGHTH ARTICLE OF FAITH of the Church of Jesus Christ of Latter-day Saints states: "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." Some people, disposed to be hyper-critical and desirous of raising objections to anything pertaining to that which they call "Mormonism," find fault with this declaration, and construe it so as to convey the idea that we do not receive the Hebrew Scriptures as a guide to salvation, but place them in a doubtful position because of the exception "as far as they are translated correctly," while this qualification is not added to the declaration of our belief in the Book of Mormon. We have explained this several times, but some of our brethren desire some comments upon it, not having observed or remembered that which has already been published on the subject.

Some uninformed persons entertain the notion that the Bible, in its present form, is the direct word of God spoken or written by verbal inspiration in the English language, and that every word in the volume is to be so understood "from cover to cover." Educated, thoughtful and rational individuals, however, have a better understanding concerning the volume commonly called "The Holy Scriptures." It is known that the original writings were in Hebrew, or Aramaic, or Greek, and that copies of them have been handed down from past generations and translated into English and other languages, according to the learning of the times when the translations were made. Also that these have, from to time, been revised and many corrections made. There are several different versions extant, and comparisons are often made in order to discover as nearly as possible the exact signification of the original words. The insertion, therefore, of the exception noted, "as far as they are translated correctly," is mentioned advisedly, and should not be objected to by any person except the grossly ignorant or wilfully disputatious.

We are asked to give some examples of evident mistakes in translation to be found in the common version known as the King James' translation. It is so called because, by the appointment of

His Majesty King James of England, a number of highly educated men, as may be read from the title page and preface to the Bible commonly in use, compared and revised former translations, and from the copies of manuscripts within their reach formulated the edition of the Scriptures used among the Protestant denominations for several centuries. This was done specially to distinguish the translation from that regarded as authoritative by the Roman Catholic Church popularly known as The Douay Bible. Thus there have been for hundreds of years two distinct, and in many respects different translations of the Scriptures in use in Christendom, and regarded as the written word of God by Catholics on the one hand and Protestants on the other. But even the King James' Translation has not been altogether satisfactory to learned men among the Protestant sects, and so there have been different translations published, and recently an entirely new version has been made, which is generally adopted among the most advanced scholars, as being more correct than the version popularly accepted. Volumes are published containing, side by side on the same pages, the text of the old version and that of the new, so that readers may take their choice.

In addition to that, all close students of the Bible know that marginal references are given in the King James' translation, to thousands of words in the body of the text. Literal translations from the Hebrew appear in the margin, as conveying the original meaning more closely than that offered in the text. All this goes to show that the words we use concerning our faith in the Bible as the word of God, "so far as it is translated correctly," is reasonable and proper and necessary. But here are a few examples of evident mistakes, or defective arrangements of the language in the ordinary text: "And they heard the voice of the Lord God walking in the garden in the cool of the day." (Gen. 3:8.) Take that as it stands, and it is open to the ridicule of skeptics who frequently cite it in a spirit of derision. The translators have in many instances inserted some words in italic letters in order to make good sense, and that without violating the evident meaning of the original. If they had done so in this instance, they would have made the text read: "And they heard the voice of the Lord God *as they were* walking in the garden in the cool of the day." Take Genesis 22: 1: "And it came to pass after these things that God did tempt Abraham." In the epistle of St. James 1: 13, it is written, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil neither tempteth He any man." These contradictory texts are also cited by skeptics. Now, if the word "tempt" in Genesis had been written "test," or "try," it would have conveyed the proper signification of God's act in the case, and the apparent contradiction would not occur.

In Genesis 6:6, we read: "It repented the Lord that He had made man on the earth, and it grieved Him at His heart." In

Numbers 23:19, it is written: "God is not a man that He should lie; neither the son of man that He should repent." These form a further pair of texts open to controversy. The error is in the translation. In Isaiah 37: 36, we read: "Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses." This may be regarded as ungrammatical construction, but it shows defect in the arrangement of the words, and therefore, a poverty of translation. Many other verbal errors in the Old Testament might be pointed out in illustration of this subject.

There are also evident interpolations that have been inserted by some reviser of the ancient scriptures, and cannot be regarded as parts of the original texts. For instance, in Genesis 36, in giving the generations of Esau, the names of a number of dukes are mentioned, and it is stated that (verse 31) "these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." Now this book is supposed to have been written by Moses. It is part of the Pentateuch, or "Five Books of Moses," but it is evident that this verse was written by someone of a much later generation, after there *were* "kings in Israel." So at the end of the Pentateuch; we read of the decease and burial of the man who is regarded as the author, in these words: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord, and he buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." (Deut. 34:5, 6) It is clear that this is an addition to the original writing, and that it is merely a tradition, not revelation. The idea was entertained that Moses died and the Lord buried him, although no one, even in the later generation when these words were added, knew anything about his grave. There are other additions, made probably in the time of Ezra the scribe, when the Book of the Law was discovered after being lost and reproduced.

Coming to the New Testament, read Matthew 24: 27: "For as the lightning cometh out of the east and shineth even unto the west." This no doubt should be, "as the light (or light of the morning) cometh out of the east and shineth even unto the west," etc. In verse 34, we read: "Verily I say unto you, this generation shall not pass until all these things be fulfilled." Read the preceding dozen verses, and it will become evident that the Savior was speaking of the last days, preceding immediately His second advent. So that the word "this" should be translated "that," or the generation when these predicted events should occur. Not the generation in which Christ figured which passed away many centuries before the occurrences He described were to take place. but that generation living at the period when His words would be fulfilled.

Now, take the Savior's words as recorded in Luke 17: 21: "Behold, the kingdom of God is within you." Many sermons have been preached in various denominations in support of the notion that the kingdom of God is only a divine influence in the heart of man; and yet the context shows to the contrary, for in the preceding verse it says: "And when he was demanded of the Pharisees when the kingdom of God should come, He answered," etc. Did He mean to say that the kingdom of God was within the hearts of the "hypocrites" and "whited sepulchres" who taunted and catechized him? Surely not. And the explanation appears in the marginal reference, which substitutes the words "among you" in place of "within you." The king was there, the officers whom he had chosen were there, the gospel of the kingdom was there, right among the Pharisees and others around him. But they could not perceive it, because "the kingdom of God cometh not with observation," or, as given in the margin, "with outward show." If the translators had used the words which were afterwards placed in the margin, the whole matter would have been clear, and the blunders that preachers and theologians have fallen into on this point might have been avoided.

Many seeming contradictions that are fastened upon by unbelievers as evidence that they are not "the words of God," might have been given in language devoid of these differences if the translation had been better. Take II. Cor. 12: 7: "For though I would desire to glory, I shall not be a fool." Then read verse 11: "I am become a fool in glorying, ye have compelled me." In the history of the acts of the apostles, there are some remarks quoted and occurrences described which would have been much clearer to the common understanding if worded a little differently. Read Acts. 13: 48: "And as many as were ordained unto eternal life believed." If those words were transposed without changing them the least, they would convey the truth, and would harmonize with Eph. 1: 13: "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." As they stand now in Acts, they convey an incorrect idea, and foster the notion that certain persons believed because they were "ordained unto eternal life," irrespective of their own doings.

God did before the foundation of the world "determine the times before appointed and the bounds of their habitation" of all the posterity of Adam, and some were sent on earth in the days of the Savior "that they might be to the praise of His glory who first trusted in Christ." (Eph. 1: 12.) This because He foresaw what they would do when placed in the position to receive the truth and labor to build up His Church. And so it was and is with men and women who are placed on earth in these latter-days for the purpose predestinated by the Almighty, that they might become aids in the establishment of His purposes, and who have

readily received the glad tidings of the gospel of the Kingdom, and in the exercise of their own agency have devoted themselves to the accomplishment of His great design in the ushering in of the last dispensation.

Now while the Bible is, in the main, a correct reproduction of the sayings of ancient prophets and apostles, yet the translation is in some respects imperfect, and the different versions conflict; while the Book of Mormon was translated by the gift and power of God, and therefore comes to us as a correct interpretation of the sayings of inspired men in ancient times on the western hemisphere. And such faults as may be in them, are "the mistakes of men." But we have their words as closely as they could possibly be given in our language translated from ancient hieroglyphs.

So the article of our faith on which these few remarks are founded, is reasonable, logical, and right. Let those who profess to accept it, diligently look into and examine the written word in both wonderful volumes, and they will learn the mind and will of God as revealed in olden times through His appointed servants to the children of men in both hemispheres. And they will find that the word of God as it came to His children on one side of the globe. was also delivered to those on the other half of this sphere, and that they run together like living waters bearing the believing souls of men onward to the shores of eternal life.

C. W. P.

MINUTES OF SHEFFIELD CONFERENCE.

THE semi-annual Sheffield conference was held at the Latter-day Saints' Chapel, Pitsmoor, Sheffield, Sunday, May 1st, 1910. There were present: President Charles W. Penrose of the European mission, Sister Romania B. Penrose, President D. W. Grover and Elder F. W. Brown of the Nottingham conference, Fred. C. Sanford and John C. Hall of the Leeds conference, President Josiah H. Eardley and twenty-seven traveling elders of the Sheffield conference.

The first session commenced at 10:40 a.m. with singing. Prayer was offered by Elder Laron Andrus. After singing, President Eardley offered a few words of welcome to those who were present, expressing his thanks for the favorable circumstances in which we were permitted to meet, in a house of our own, for which he thanked the Lord.

Conference Clerk C. Clyde Brown read the labor and statistical reports for the five months past, which were accepted and ordered filed.

Elder Silas W. Mower spoke, bearing his testimony as to the truthfulness of the latter-day gospel, and urging all to be diligent in the work and remain faithful to the end.

Elder Mark H. Sutton felt encouraged with the success crowning the efforts of the elders, and could see the fruits of his labors which were promised him by the conference president when he started in the new district of Wombwell.

Elder Alvin Robinson spoke on the commandments laid down by Christ and His apostles when they were on the earth, and urged the necessity of our preaching the same.

Elder Leffel A. Bean reported the condition of the Whittington Moor branch as being good, and the prospects very encouraging for the future. Said his testimony had been strengthened greatly since coming into the mission field.

President Penrose congratulated the saints in having been successful in acquiring the new chapel. Urged them to stay in this land and help build up the Church, and to be diligent in works of rightcousness or we would in no case enter the kingdom of heaven. Gave much good advice, including, "Forgive one another," "Harbor no feelings against anyone," "Keep the Sabbath day holy," "Cease to do evil and not only learn well, but *do* well." "All are to be judged according to their works."

President Eardley explained how the elders came from different avocations in life to preach the gospel to all the world.

Closed with singing, and benediction by Elder Samuel Cottam.

Afternoon meeting commenced at 2:30 with singing. Prayer by Elder Albert McCann. After singing, the sacrament was administered by Elders Horace W. Bond and Le Roy Duce. The clerk presented the general authorities of the Church, who were sustained by unanimous vote. President Penrose put the motion before the saints that President Josiah H. Eardley be honorably released to return home with our confidence and blessing. This was unanimously carried.

Elder Samuel Cottam was then sustained with the approval of all as president of the Sheffield conference. The local authorities were then presented and approved of by all present. Elder Cottam expressed his willingness to do all in his power to further the work in his new position, desiring the aid and assistance of all in the conference.

The dedication prayer was then offered by President Penrose.

Solo, "For the Children's Sake," was then beautifully rendered by Sister Beatrice Dodworth.

President Grover (Nottingham conference) spoke on the principles of the gospel as taught by the Latter-day Saints, and bore a strong testimony as to the truthfulness of these doctrines.

Sister Romania B. Penrose spoke briefly on "Salvation for the dead." Urged the sisters to be diligent in spreading the gospel truths where opportunity permitted, and to instruct and guard their children and lead them in the way of the Lord.

President Penrose explained the Godhead as believed in by the Latter-day Saints. Spoke of the persecution of the prophets of

old, comparing it with the persecution of the Church in this age. Bore his testimony in regard to the gospel having been restored, that the Church of Christ was here to-day, and would not be thrown down or dissolved, or given to another people. Explained how the Relief Society was established by the Prophet Joseph Smith. Urged the saints and all assembled to get out of the "rut of simply believing" and to "find out the will of God, and then do it."

The Doxology was sung. Benediction pronounced by Elder Josiah H. Eardley.

The evening session was attended by about four hundred persons, half of whom were strangers, and commenced at 7:30 by singing. Prayer by Elder Hyrum B. Clawson. After singing, President Eardley thanked all who had assisted him in any way, and for the kindness that had been shown to him since laboring in England.

A duet was beautifully rendered by Sisters Flora Hansen and Hetty Cottam.

President Penrose spoke of the missionaries not preaching for hire. Urged all to be patient, to endure persecution, and not retaliate; to promote true liberty. We have no right to interfere with anyone's liberty. Referred to the dream of Nebuchadnezzar and Daniel's interpretation of the same, showed its fulfilment in history of nations and the rolling forth of the stone that would fill the whole earth. Spoke on the succession to the Presidency, and the foundation on which this Church was organized. Bore very strong testimony as to the truthfulness of the restored gospel. Urged all to find out truth and live it. All who would dwell with Christ must purify themselves, even as He is pure.

President Eardley thanked all for their attendance and attention to the teachings given, and testified that all had been spiritually benefitted thereby.

The congregation sang, "The Spirit of God like a fire is burning." Benediction, President C. W. Penrose.

A splendid Priesthood meeting was held on Saturday afternoon. After the reports were given President Penrose addressed the elders on their duties and answered many questions.

C. CLYDE BROWN, Clerk of Conference.

SPRING CONFERENCE IN AALBORG, DENMARK.

AALBORG semi-annual conference commenced in the Latter-day Saints' Meeting House, Valdemarsgade 2, April 9th and 10th, 1910. Those present were: Mission President Andrew Jenson, Conference President Niels J. Larsen, Elders William D. Norman, Hyrum Hansen of Aarhus conference, Elder Marcus Simonsen from Copenhagen conference, Elder Carl Kjar from Bergen conference, and

twenty-two elders laboring in this conference. There was also a good attendance of saints and friends from the city and outside branches.

Reports were given by the presiding elders of the respective branches, which showed the work done during the winter season. All gave encouraging reports.

President Johnson gave a report of the conference for the last six months, as follows: Elders laboring in conference, 22; tracts distributed, 79,237; small books distributed, 2,991; strangers' houses visited, 44,879; gospel conversations, 4,877; meetings held, 665; baptisms, 30; children blessed, 12. This shows a vast increase over the previous six months.

Prospects are very bright for a good harvest the coming year. During the past winter ten elders have labored here in the city of Aalborg, and the results are being seen. A great many strangers are attending our meetings. All the elders had the privilege of speaking during our conference, and all felt well in the great work.

President Andrew Jenson and the other brethren gave many good and timely instructions.

President James A. Johnson was released as president of the Aalborg conference, with permission to return home after having labored thirty months in the field. Elders Niels Petersen, John M. Jensen and J. C. Hansen were also released. They have labored here for more than two years. James Jensen was called as temporary president of the Aalborg conference. During the conference three persons were baptised.—JAMES JENSEN, Conference Secretary.

FROM THE MISSION FIELD

Baptisms.—On April 26th, 1910, at eight o'clock, a baptismal service was held at Gorton Baths, Manchester (Manchester conference), when three converts received the ordinance, Elders Nathan Done and Charles W. Porter officiating.

A splendid baptismal service was held April 21st, 1910, at Dundee Public Baths (Scottish conference), at which four candidates were added to the fold, Elder Paul Condie officiating. Many friends were present.

Release and Departures.—The following named missionaries have been honorably released and sailed for home April 30th, 1910, per s.s. *Laurentic*: From Great Britain—Earl Jackman, John H. Ottley, Richard Hemsley. From Scandinavia—James A. Johnson, Niels Peterson, Niels Iverson. From the Netherlands—D. D. Brimhall, John Eggen. With the company were forty-five emigrants in charge of Elders James A. Johnson, Earl Jackman and D. D. Brimhall. The following named missionaries have also been

honorably released and sailed for home same day per s.s. *Baltic*: From Great Britain—George H. Daybell, William M. Allen. From Australia—U. S. A. Stevens. From South Africa—A. T. Jones. From the Netherlands—Byron Child. From Switzerland and Germany—J. H. Felt.

Arrivals.—The following named missionaries for the European mission arrived May 2nd, 1910, per s.s. *Canada*: Charles Naylor, Providence, Utah; Joseph Andrew Smith, Scofield, Utah; J. Victor Ford, Cedar City, Utah; Alfred Fallows, Hyrum, Utah; Joseph P. Burt, Nephi M. Valentine, Brigham City, Utah; William L. Coburn, Wellsville, Utah; R. Eljan Barber, Lionel E. Williams, Syracuse, Utah; John William Watts, Peter W. Neilson, John H. Evenson, Thomas W. Brown, Arthur Schurwink, Salt Lake City; John L. Besendorfer, Midway, Utah; Thomas William Tanner, Preston, Idaho; John E. F. Steinfeldt, West Jordan, Utah; Richard Newman, Lake Point, Utah; Herbert A. Staker, Taylor, Utah; William L. Leffler, Provo, Utah; James C. Hansen, Hyde A. Willes, Lehi, Utah; Christian Christensen, Pleasant Grove, Utah; Oliver S. Olsen, Pleasant View, Utah; Jonathan C. Jensen, Bear River, Utah; James R. Paystrup, Levan, Utah; John W. Madsen, Lake View, Utah; Victor E. Peterson, George A. Lindquist, Harold Cederlund, Logan, Utah; Nils E. Swenson, Ephraim, Utah; Anders F. Anderson, Hyde Park, Utah; John A. Omansen, Spring City, Utah; Albert Larson, Murray, Utah.

Appointments.—The elders who arrived for the British mission, May 2nd, 1910, have been appointed to labor in the following conferences: R. Eljan Barber, Alfred Fallows, Birmingham; John William Watts, Norwich; Joseph Andrew Smith, Irish; William L. Coburn, Thomas W. Brown, London; Lionel E. Williams, Manchester; Charles Naylor, J. Victor Ford, Newcastle; Joseph P. Burt, Scottish.

DIED.

NORTON.—On Monday, April 11th, 1910, Daisy Alice Norton, aged 15 months, daughter of Brother and Sister Arthur Norton, of Watford.

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